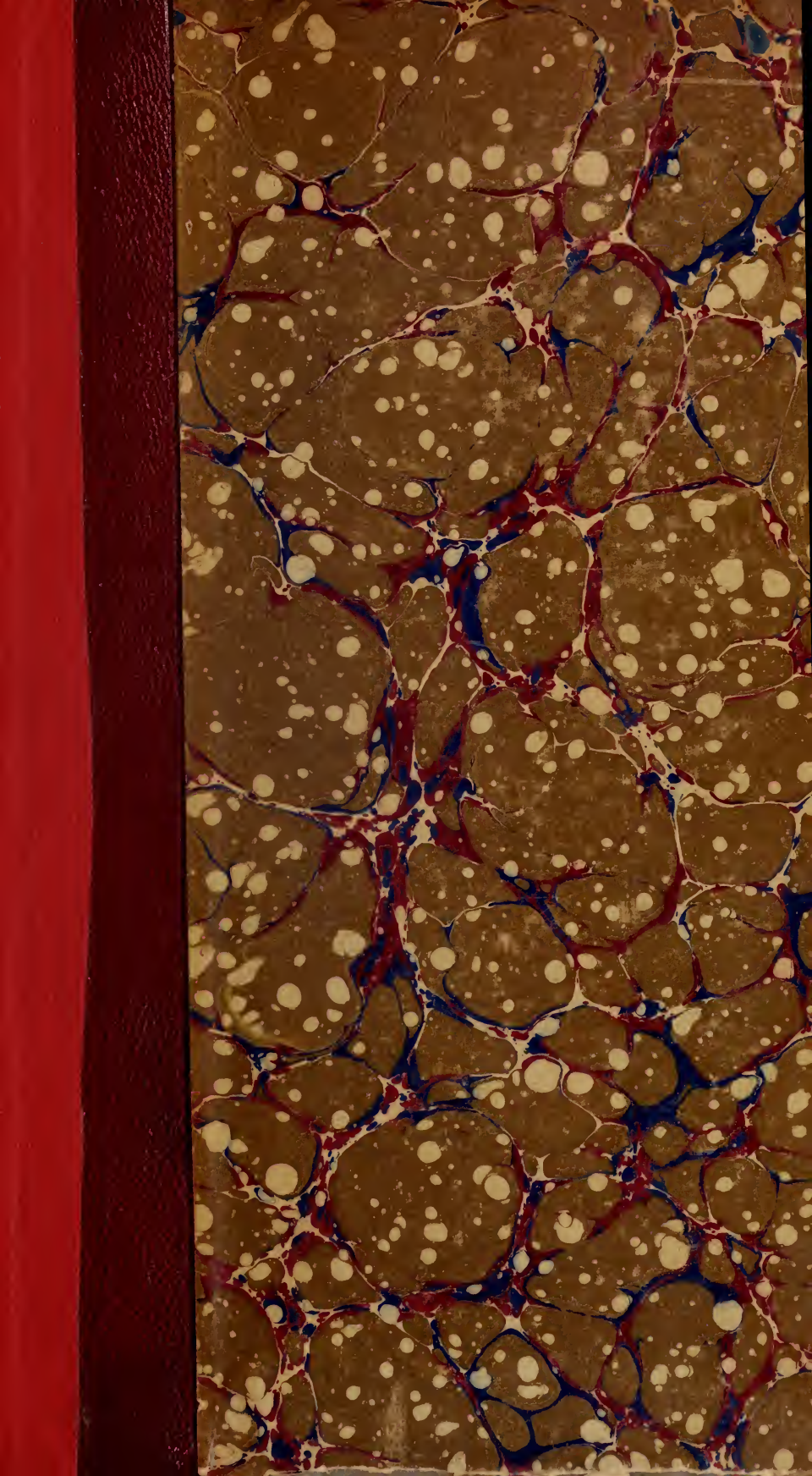

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PUBLISHED MONTHLY

BY THE

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OF THE PRESBYTERIAN CHURCH

VOLUME XXVI—1911

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STUDIES IN GREAT RELIGIONS OF THE WORLD

NEW YORK CITY, DEC. 4–9.

Studies will be conducted in the form of lectures at the Collegiate Reformed (Dutch) Church, Fifth Avenue and 29th Street, at 11 A. M., for six successive days, as follows :

ANIMISM, ...	*Rev. A. W. Halsey, D.D.*
HINDUISM, . . .	*Rev. W. I. Chamberlain, D.D.*
BUDDHISM	
CONFUCIANISM, . . .	*Prof. Harlan P. Beach*
ISLAM, . .	*Duncan Black Macdonald, M.A., D.D.*
CHRIST, THE LIGHT OF THE WORLD, .	*Robert E. Speer*

All are welcome.

Alice M. Davison,
For Jubilee Continuation Committee, New York City.

"PATRIARCH, POET, SAINT," JONATHAN WILSON, D.D., AT EIGHTY-ONE YEARS
Photographed in his Laos home, Feb. or March, 1911, by Claude W. Mason, M.D. Dr. Wilson died June 3.

Chieng Rai, June 8.

The best, the loveliest photograph I ever saw of our dear Father Wilson. Flowers—humble room, plain living—large, noble thoughts—these all speak of Dr. Wilson.—*W. A. Briggs.*

It seems impossible to think of Lakawn without him, but Lakawn is not without him. The fragrant memory of that life will ever abide. "For God is not unrighteous to forget his work and his labor of love." "Father Friend" he always signed himself, in writing to us.—*Annabelle K. Briggs.*

WOMAN'S WORK desires to thank Dr. Mason for executing such a strikingly expressive and artistic photograph of the venerable missionary, and to thank Dr. Briggs who has generously sent his only copy for our use in these pages.

INFORMATION

ABOUT THE

Women's Foreign Missionary Boards

OF THE PRESBYTERIAN CHURCH.

These are voluntary organizations whose officers receive no salary; their names may be found on page 3 of the cover of WOMAN'S WORK.

THEIR RELATIONS—

(1) *To the Assembly's Board of Foreign Missions:*

All are auxiliary.
All are governed by its decisions.
All raise funds for its treasury.
They are free from ecclesiastical relation to the General Assembly.

(2) *To each other:*

They all unite in publishing in New York:
The Year Book of Prayer, annually; WOMAN'S WORK, monthly;
Over Sea and Land. in connection with the Woman's Board of Home Missions.

All unite in called meetings of Central Committee composed of delegates from each Board.

All unite in sharing work on the foreign field.

Each is independent of the other in conduct of work, in its own territory of the U. S. A. [See Map on the other side of this leaf.]

Foreign Missionary Society,

Headquarters, 501 Witherspoon Building, PHILADELPHIA, PA.

Synodical Societies	7
Presbyterial "	77
Auxiliaries	1,913
Y. W. Societies and Bands	1,047
S. C. E., Sr., Int. and Jr	1,251
Receipts, 1909-1910	$181,353.56

Board of the Northwest,

Headquarters, Room 48, 328 Wabash Avenue, CHICAGO, ILL.

Synodical Societies	11
Presbyterial "	79
Auxiliaries	1,481
Y. P. and Bands	398
S. C. E	1,008
Westminster Guild Chapters	204
Receipts, 1909-1910	$121,232.74

Women's Board of Foreign Missions,

Headquarters, Room 818, 156 Fifth Avenue, NEW YORK.

Synodical Societies	2
Presbyterial "	34
Auxiliaries	904
Y. W., Bands and Jr. C. E	703
S. C. E	597
Receipts, 1909-1910	$114,868.17

Board of the Southwest,

Headquarters, Room 708, 816 Olive Street, ST. LOUIS, MO.

Synodical Societies	7
Presbyterial "	49
Auxiliaries	625
S. C. E., Sr., Int. and Jr.	304
Y. L. and Westminster Guild	40
Bands and Tiny Tots	66
Receipts, 1909-1910	$25,090.14

Occidental Board,

Headquarters, 920 Sacramento Street, SAN FRANCISCO, CALIFORNIA.

Synodical Societies	3
Presbyterial "	16
Auxiliaries	364
C. E., Guild Chapters and Bands	286
Receipts 1909-1910	$22,254.65

North Pacific Board,

Headquarters, PORTLAND, OREGON.

Presbyterial Societies	17
Auxiliaries	157
S. C. E	93
Bands and Jr. C E	37
Westminster Guild Chapters	19
Receipts, 1909-1910	$7,507.52

Totals of the Six Women's Boards:

Membership of Auxiliaries, approximate	168,562
Paid into Treasury of the Assembly's Board, 1909-1910	$430,525.30
Missionaries sustained by Auxiliaries	484
Missionaries sustained by Christian Endeavor Societies	74

From WOMAN'S WORK, January, 1911.
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Price 50 cents a year.

Map of the UNITED STATES issued by the WOMEN'S FOREIGN MISSIONARY SOCIETIES OF THE PRESBYTERIAN CHURCH

DEC 31 1910
THEOLOGICAL SEMINARY

WOMAN'S WORK

Vol. XXVI. JANUARY, 1911 No. 1.

HAS the Presbyterian Church abroad, to borrow a Conference phrase, any "unoccupied fields?" Are there lands or provinces or districts anywhere, for which our beloved Church bears an undischarged responsibility? Commission I, in its "Findings" presented at Edinburgh, named China, Equatorial Africa, India, the Mohammedan World—especially the Turkish Empire and Persia—as countries having large unoccupied fields "on which *the Church as a whole* should concentrate attention and effort." Our Church then is in the right place, for it has missions in every one of these lands, and we all shall be doing the right thing when we strengthen these missions, so that they may go forward and cover their share of unoccupied areas.

WHERE the neglected parts of China are, Dr. Bergen points out to us this month. The Africa Mission, we all know, aims to plant a chain of stations northward to meet the English Baptists coming down, so between them to raise a barrier against Islam. As for India, we cannot have forgotten the emphatic, explicit statements of Dr. Lucas, three years ago, about unoccupied districts of the Central Provinces. Has one foot been advanced since, towards their redemption? Neither can there be, in any field, so long as there is shortage of missionaries, or other workers.

WHILE the present religious awakening in Africa Mission is the best possible harbinger of conquests in the future, the pitifully small force of missionaries threatens defeat now. This is the burden of all hearts. *Batanga:* "Our need of re-enforcements all over this field is appalling. If we don't get men, something will simply close up." *Elat:* "Unless we occupy this field (with schools) we may lose the best opportunity a mission ever had. Possibilities of (church) extension are only limited by the number here to train helpers." *Efulen:* "We cannot begin to handle the work. We are awfully short-handed. No doctor here, no doctor at Elat, no woman at Elat, one industrial man devoured alive by monster work at Elat; it is not the matter of personal loneliness or personal effort—it is the sense that we are not reaching the people at the moment of their awakening." *Batanga:* "Hoping that our daily prayers for re-enforcements may be answered."

OF course there are backsliders, suspensions, expulsions, from time to time in the African Church. The more significant is this testimony from W. C. Johnston: "There is an abundance of power for Christian work in these people if we can only use and direct it."

AFRICA Mission has extended a formal invitation to some leading men of the Church, to visit the Mission and inspect the marvelous work of grace going on. Drs. Mackenzie of New York, McAfee of Brooklyn, McEwan of Third Church, Pittsburg, Mr. Hackett, editor of *Fort Wayne Sentinel*, and other gentlemen are named in this invitation and have the matter under consideration.

KOREA Presbytery, at the close of its third year, ordained sixteen men to the ministry and licensed nine others to preach; one who was ordained in 1909 was deposed for insubordination. Korean pastors now in service, all supported by their countrymen, number thirty. Yet, writes Rev. Wm. B. Hunt: "They are lost in the work; nowhere near enough to go round."

AN incident connected with a Japanese woman is told by Miss Gibbons of Kanazawa. As this friend of hers was alighting from a train, two village men came up and asked if she was a believer in God. They had heard about Him once, twenty years ago; would she come and teach them? She gave her address, a correspondence was opened, a time appointed, the principal of the village school came two hours by rail to escort her and, arriving at his schoolroom, she found two hundred and fifty people waiting. There ought to be a sequel to this story.

IN Siam, leaves of the umbrella tree have their time to fall in December and after; they turn a bright red. In late January the new leaves are out, and rice harvest is at high tide; men build queer rice-straw stacks, pitching with a one-tined fork. How can they?

NINE students joined Urumia College Church in 1910, and twenty-two others expressing their desire to take the step were recommended to their own pastors.

CLOSING exercises of Memorial School (for boys), Tabriz, were honored by the presence of the Governor-General, Head of the Council and other Persian high officials, as well as the American, British, French, German and Osmanli consuls—"the largest audience of prominent men ever assembled in Tabriz for any exercise under missionary auspices." Examinations and declamations were given in Persian, Arabic, English, French and Russian. The day wound up with the first students' basket ball contest which the city ever witnessed.

ONE day last year, the Persian Girls' School at Urumia reached its maximum of attendance—sixty-two. The maximum of excitement was doubtless on July 7, when for the fifth year friends of the school were invited to its closing exercises. Over 160 Moslem women and 30 Syrians attended—all to be carefully seated according to rank. Every pupil appeared on the platform at least once; groups of younger ones sang motion songs and recited Bible verses. The graduating class of four wore badges inscribed "The fear of the Lord is the beginning of wisdom." Each had learned her English or Persian recitation, and one girl gave a short valedictory which the Mirza had written. They were presented with Persian Bibles and the first diplomas ever given in the school. Exercises began at 8.30 A. M. and in one hour and a half all was over, save that the women had the day before them in which to discuss the phenomenal event.

A STUDENT of Canton Christian College wrote: "I like to go back your college to study, but my father does not allow me to go. The reason that if I went back, he would lost two thousand dollars in each year. My old teachers, Americans, have all left their homes to do work for China, but how about I?"

FIFTY-TWO persons were received to membership of the Presbyterian Church at Ji Malalud, and thirty at Guijulngan, in the autumn. These places are on Negros Island and the services were conducted by a Filipino minister.

DR. HALSEY'S *Bulletin 23* is just the thing for January. Rich in facts from eight countries. Free at all Headquarters.

OUR *Year Book of Prayer* is here again and, to the inner circle of friends of Foreign Missions, 1911 is not satisfactorily begun without it. Every page of names stirs tender memories, and those who become daily remembrancers appreciate how separated friends are in no other way kept so close together, as through a common service and communion with one Father. Apply to your own Board for the *Year Book*.

ANOTHER Woman's Missionary Society has celebrated its twenty-fifth anniversary, this time in the Church of the Covenant, Washington, D. C. An historical paper, greetings from officers past and present, and a social hour marked the occasion. The pastor, Dr. Charles Wood, presided.

NO need to be afraid of a nine-volume Report of the World Missionary Conference. The volumes are small and handy. A complete set ($5.00, postage 70 cts.) can be ordered from Foreign Missions Library, 156 Fifth Ave., New York.

The Orient is alive and interesting. It tells how they are making the attempt to run Bosphorus steamers by European time; of reforms under discussion in the old Armenian Church; what the present Sultan of Turkey, and the exiled Sultan are doing; news of the colleges at Constantinople; news from Jerusalem. It gives points on Eastern orthography, graphic touches on Mohammedan customs. It prints pictures; one shows a threshing machine made entirely at Adana by an Armenian carpenter, with the aid of catalogue prints. His machine works, though he had never seen a thresher. An American dollar bill enclosed to W. W. Peet, Treasurer, American Bible House, Constantinople, Turkey, carefully adding *Open mail via London*, will bring *The Orient* weekly, for a year.

Missionaries Taken Home in 1910.

Mrs. Emma Roehl Locke, China, January 7.
Mrs. Maude Saxe Greenfield, Korea, Jan. 29.
Rev. Henry H. Jessup, D.D., Syria, April 28.
Mrs. Eliza J. Smith Wilder, India, May 8.
Mrs. Helen S. Coan Nevius, China, June 19.
Miss Clara G. Williamson, India, July 11.
Rev. Thos. F. Wallace, D.D., Mexico, July 22.
Rev. E. Allen Enders, India, August 5.
Miss Emily Gordon Bird, Syria, August 14.
Mrs. Annie Kapp Boyce, Mexico, Sept. 29.
Miss Kate M. Youngman, Japan, Sept. 29.
Mrs. Lucy Crouch Leaman, China, Oct. 9.

"In Jesus' holy name we stand
Before the New Year's portal;
He holds our times within His hand,
The King of Life immortal.
This world is but poor fleeting dust,
This Jesus' name our only trust:
He has the Life eternal.

"Upon His altar do we lay,
Along life's pathway lighted,
Ourselves, again, this New Year's Day
To Him by faith united.
To Him its varied scenes we bring,
The tears we shed, the songs we sing,
In a new consecration."

Notes on Africa

Baraka, Dec. 30, 1909.

On Sunday we told the people from the pulpit that we are going to leave them.* Poor old Iguwe made this announcement. He told Ma Sara that when he first heard the news it was like lightning in his head. Some of the people are sick with heavy-heartedness. Ma Sara found Iguwe in his bed and told him that he must get up. "For if *you*," said she, "are to be weak, what must a poor woman like me become?" Poor old Iguwe—Ma Sara has a heart big enough for two of him.

Jan. 20, 1910.

Ma Sara, dear woman, was talking to me in the moonlight last night. The young people, she said, can never know how the old ones feel to see Baraka die.

"I jes sit at my window," says Ma Sara, "and I jes watch the people carry everything away. They tek away the grindstone and I jes say in my heart it is an old friend is dead and they tek him away, and so I watch them tek away one, two, three, ten friends; all those old things they buy and tek away, jes like old friends that die and they tek them away. I can't eat, Mademoiselle, and I can't sleep. When the morning comes I jes think one more day, or few days. Mademoiselle, young people don't know, maybe they think this is a small trouble."

Efulen, April 21, 1910.

Day before yesterday Mrs. Weber and I started out for Biba bi nyan. I think we told a thousand people we were going, and a thousand people told us that the path was bad. This proves that you cannot fool all the people all the time. Where are you going? To Biba bi nyan. *Eke!* The bad path! We were walking. Obam, my boy, and another lad carried our loads. We turned off the highway three miles from the hill, and walked perhaps five miles in a path part forest and part sunny clearing, settled with small villages. At noon we struck off into the deep forest. We climbed for four hours, most of the time a stiff grade. Crawling around in the forest like that, one has very dim ideas of topography, even of direction. Part of the time we could hear a stream, often we saw it—a perfect beauty, quick and clear over a rocky bottom. Sometimes we crossed it on logs, and sometimes the boys carried us over. It came back and back to the path, and the path went up and up among mossy rocks under the deep green gloom. Lovely country, but hard work. Late in the afternoon we came out on a level, and a few settlements,

* It was agreed between the Board and the Mission that all missionaries be transferred to Stations in Kamerun, one being appointed to occasionally visit and maintain oversight of Baraka.—Editor.

and from her town Abote came to meet us, laughing and fluttering her lifted hands, as the Bulu do to a beloved guest. She is an old woman and good. A good old woman laughing with joy to see the white women in her little mountain town. We put up in her hut—so tired I was that I kept stumbling over our boxes, our cots, and the woman who was grinding peanuts for our supper. Mrs. Weber spoke that evening to the villagers in the old palaver house with the rain booming on the roof. By and by we found ourselves in bed. My old green cot is a friend. People laugh at it for a defect of its legs, but I don't laugh at it, I just go to bed on it.

That is a great country for game; monkeys play of an early morning in the street of the village. People came in to see us before we were awake; they soon settled that. I had the morning meeting.

Left to right: Mrs. E. A. Ford, Mr. Ford, of Benito; Miss Mackenzie of Efulen, Kamerun.

By eight o'clock we were off into the forest on our return to Efulen. Oh, my dears, some light rain of golden day filtered down into the dusk of that green descent, and the birds sang for Siegfried. We were out on the Evil Path by noon, forest-weary and forest-wise—wise with that wordless wisdom that comes from actual physical grapple with the earth, and that makes you feel, so long as you keep the touch of it, so much better than your mere floorwalker. We came out of the forest perfect snobs, of a fashion. So we walked and we walked and we walked. By and by it rained—really. We were in a stretch of forest, then in a clearing. The rain came down the path in jumping torrents. Once the back of a snake showed itself in the river of the path and scared me. We kept on—there was nothing else to do. When we came out on the highway our thousand friends put their heads out of their huts to yell at us from under the streaming eaves, "It rains." Quite so. "Where had we been?" The bad path! We slapped, slapped, slapped on and up the hill to the house, where we drank hot lemonade and were glad of home. Still, even before I changed my wet clothes, I was glad of having gone.

Efulen, June 15, 1910.

To-day, for all it rained, I had a good meeting at Mbedum. I have been telling the women about the different names of Christ, a matter which must puzzle them, I think, unless it is brought home to them in its parallel to our experience, for we all have more names than one, and there are meanings in our names as there are in His. To-day we were learning about the name that He loved to call Himself—the Son of Man. They liked it, poor souls, and were quite intelligent about it.

June 18.

I have been out all day among the Yemon clan and have had a good day. Corn is ripe in the gardens by the way, and I roast an ear in the embers to keep me merry. You know, or ought to, that a full ear of corn is best achieved by a well-fed lady—she must have well eaten before she goes out to plant. Quite a number of such comfortable people must have planted this year, there are full ears a-plenty.

The road to Yemon is pleasant, and there were butterflies in the way to hold up the slothful man. I went to see old Obela, a Christian ancient woman who has outlived her day and still waits her great adventure. I gave myself the excitement of giving her a cloth with which to cover her old brown body. She was less surprised than I was, for she could not guess that she was distinguished by

Coming out of Church, Efulen.

my unique charity, the heroine of my unique debauch. Poor old soul, she will enjoy the Communion season better for her proper dress, her bit of bright cloth about her loins.

June 24.

Dr. Weber killed a gorilla the other day by mistake, thinking it was a monkey. And Mr. Reis will be off to-day to get an elephant if may be. This neck of woods is full of game.

DR. AND MRS. H. L. WEBER.

The wooden pencil boxes were given out as prizes a day or two ago, and the letters of prize-winners begin to come in addressed, some of them, to "Herr Miss Mackenzie." A number of naïve pleas appear in these letters, for future favors.

June 25.

Old Nane and I have great cracks together. Her little house is in the middle of the road. Every passer-by puts a head in at her door, and so of course do I. Of late the little old woman is always at home, thin and ill, her white head very perceptible in the dark end of her hut. She is a great cuddler and I like to feel her little body pressed up against mine. To-day she was telling me about the thoughts of her heart before she heard the Word. She lived, it seems, far back in a town that *was* the town of Moondâ. There was great ignorance, as indeed why not? They certainly said that perhaps (who knew?) this thing on the wall that followed the movements of a man's body, the shadow of him, was the *man*. For certainly his flesh was not the man. And old Nane, sitting on her bed, made little movements of her body and watched her shadow. Yes, so they said in their ignorance. But they wondered too. When a woman's child was born and it lay on her knees, she looked at its little hands and its little feet and the little body of it—she marveled at the little image, and she asked in her heart what cunning had been at work here? Many met this thing, Nane herself met it. She bore many children and wondered at their little bodies. And then there was death. When her children died and they lay thus on her knees, and the people of the town asked what had she eaten, and her husband, what had he eaten that their child should die? Or had the mother been unfaithful? Why, she and her husband answered with one heart that they had eaten none of the forbidden things, nor had the mother been unfaithful. And in her own heart she had said, this is death. As the child was born, so it died. And she wondered. All these people of mine that I put in the grave—where do they go? And in her heart she said, though she did not say

"Madola, faithful cook for seven years."

to many others, "I do not know now, but I shall know hereafter." And speaking thus, she spoke of after death, for she did not yet know that God was to reveal these things to her in her lifetime. But what little wisdom she and her husband had drew them to rise up and leave that town of Moondâ, that is long deserted now, and they came to Nkonemekak. And here, too, came Ngoto (Dr. Good). So she heard the Word, and learned that God is Lord of the bodies and the souls of men. *Eke!* Ngoto! How well she remembers a day when she took some eggs out from under her hen and gave them to Ngoto, and some of them were bad eggs, and he said, "I forgive you, Minkoi Ntem,* the fault is not yours!"

By this time two of Nane's married daughters came into the house and the old subject of my single state must be discussed from numerous points of view. I get out. As I go, Nane says to me, "I say to you this other word. Before we knew of God and were still in ignorance, we knew friendship, that it is good. People were of all sorts; some were friendly, even in the time of our ignorance."

Outside, the lovely morning flows about the world, that floats in the crystal of it as still as seaweed in still water.

Yesterday I sat with an old man and his wife and some children of theirs in the mother's hut. The old man was speaking of the fear of death in the past. A brave man in dying would say, it seems, "Give me my spear, for the path beyond is bad; the path is bad, it is a closed path." And Mr. Heminger says that they say, "People are on the path and prevent me." So they give the dead a knife and a spear—or so they used to do.

Ma Sara is the child of Christian people, and old Nane is one of the first fruits, if not the first fruit, of the Bulu interior. Ma Sara is a very comely black woman, and all woman. Nane is a little old body, all of the woods, and with that suggestion in her aspect of the faun that is so noticeable among the Fan. Very maternal she is, too, rather anxiously maternal; her eye upon her big daughters is solicitous and severe. A person so very little would of course have to be severe; and a mother, a Christian mother of such strapping, headstrong Bulu women might well be solicitous.

Jean Kenyon Mackenzie.

* Her true name; Nanna or Nane (mother) is the affectionate term by which she is most often addressed. This woman was a charter member of the Church, organized 1900. (See cut, WOMAN'S WORK, March, 1901.)

Among Moslems of Palestine

For more than ten years I have been working definitely with Moslems. I was in this country a long time before I knew anything about them, or how to reach them. From the time of coming to Safed, I have had an entrance among them.

In visiting a Moslem woman ten years ago, she said to me, "Why don't you have meetings in your house? If you will, I will come and bring my friends." Up to that time, I had gone to homes of the women, but had not thought they would come in numbers to mine. I told my hostess to come, so she did, bringing eight women the first time, the next time eighteen, and the week after forty came. Ever since, these meetings have been kept up, except when I have been absent; generally they are well, sometimes largely, attended. We have suffered a number of times from the opposition of bigoted men and from government officials. Nearly all the women are very friendly. I have lived among them in the Moslem quarter for years. We have received all classes, sometimes many families of *effendis*—officials here—at other times all grades of people, even many beggars. When the numbers have become large, the meetings have attracted too much attention; we were sorry, for three summers in succession, to have soldiers stationed above my house to keep the women away. The success of these gatherings depends much on visiting the people and keeping in touch with them. We are quite free to preach the Gospel boldly to Moslems, and have done so in Safed for years, also east of the Jordan. Many Moslems living in towns of the Golan are "domesticated Arabs" and not bigoted.

In Khisfin we have taught the young Moslem men hymns; night after night they will gather together and sing with us and ask us to hold meetings in their houses. We do this with perfect freedom

and preach to them the birth, life, death, resurrection, ascension, and coming again of our Lord and Saviour Jesus Christ, and theirs too if they will believe on Him and turn from their sins. Among the Matawaly (Moslems) in Belad Bashara, we have stayed (my Syrian helpers and I) for days at a time in their houses, preaching and holding evangelical meetings two and three times a day, with Moslems only. In Bint Gebail, I spent several days. We were invited to Moslem houses every day for dinner and supper, and enjoyed their kind hospitality. I was greatly pleased to hear a Moslem, so-called, state clearly the Way of Salvation in his own house to a number of Matawaly men. We know many individuals who have come to the Lord.

A young man from Damascus came to me one day to get a Bible. He said: "We had one in our home, but we buried it with my mother, placing her hands on it in her grave—because she asked us to do so." She had been ill with palsied hands and could find no help. Some one told her to get the New Testament, read about the Lord Jesus Christ, believe on Him and pray to God in His name to heal her. This she did literally and got well, and for years read the Testament, and had it buried with her as her greatest treasure. I gave her son a Bible.

We try always in teaching Moslems to make them understand that "without the shedding of blood there is no remission of sins." Not long ago, one of my co-workers had the joy of leading two women to accept this in Jesus Christ. She met a woman going to market to buy a sheep, for which she was willing to pay a Napoleon, to offer as a sacrifice to God, as she had no rest of mind and wanted her burden taken away. At another time she met another woman who told her she was going to offer two sheep as sacrifices for her sins. They were told of the Lamb of God who taketh away the sin of the world; they understood and believed. They accepted the truth as simply as children. One was a Bedouin, the other a Metawaly. Both were accustomed to the idea of sacrifice, of putting their sins on another, and they went away and told others. I myself have met this belief among some Bedouin. Many Moslem girls and women, here, know that Jesus Christ came to save us from our sins. Lately, visiting in different homes, I asked the girls what the Saviour had done for them. Two said, "He came to bear away our sins," and this before other women, which was good. Of course they had been taught in our schools and meetings, but they have kept the knowledge for several years.

Moslem women now tell me that when in trouble they have learned to pray to God in the name of Jesus Christ, and that He hears and answers their prayers. Lately I heard an old woman give a lovely testimony to others, and she often does. Several years ago I met her under some olive trees, a grief-stricken woman, painful to see. Her only son had died months before, and she was a hopeless mourner. I assured her that the Lord Jesus would take away her pain, if she would trust Him and ask Him, "for He had borne her griefs and carried her sorrows." We prayed together, and she tells many people that the Lord Jesus really took away from her heart the keen pain that was killing her. She said to me not long ago, "I believe on Him because He did this for me."

A young woman died here in July. I met her first in the English Hospital where I often talked to her and afterwards I visited her in her home. She often said before she died, "O Lord, into Thy hands I commit my spirit." She and her mother would say it over and over again together, as I sat by and "held them up to God." "I ———, a minister of Jesus Christ to the Gentiles (Moslems) ministering the Gospel of God, that the offering up of the Moslems might be acceptable, being sanctified by the Holy Ghost."—Romans xv:16.

Mary T. Maxwell Ford.

REPORTING the Persian Boy's School at Urumia, Rev. W. A. Shedd says: "The conviction has grown on me that educational work for Moslem, Syrian, Armenian and Jewish boys cannot wisely be divided, and that no one race should be isolated from the others. If we had money and men to establish separate and well-equipped schools, it would be unwise to do so. The only place for separation is in the lower grades."

Unoccupied Mission Fields of China

This is one of the subjects covered by Commission No. 1, reporting to the Edinburgh Conference. The theme, "Carrying the Gospel to All the Non-Christian World," is discussed in four parts.

I. The opportunity and the urgency of carrying the Gospel to all the non-Christian world.

II. Survey of the non-Christian World.

III. Factors in carrying the Gospel to all the non-Christian world.

IV. Findings of the Commission.

Under Part II, all non-Christian peoples of the earth are passed under review, showing the extent of the evangelistic work now carried on amongst them, and what force is still needed in order that their territories may be fully occupied and their evangelization completed. For the facts presented in this paper we depend largely upon the findings of the Commission, with which we are in full agreement.

Three facts about China powerfully impress every thinking person: Her antiquity; the area of her empire; the immense numbers of her people. The figures required to record these are almost staggering. The Chinese were a civilized nation in the palmy days of Babylon the great. Babylon has passed, but the Chinese still survive, stronger and more numerous than ever. China is larger than the United States, Alaska, and all our insular possessions put together, and includes about one-twelfth of the habitable globe. Her population is estimated at 400,000,000—a pure-blooded people, remarkably similar in appearance, customs and modes of thought. They are diligent, temperate, patient, devoted to agriculture, commerce, literature, and they condemn war.

China proper is divided into 18 provinces, roughly resembling our states. The empire has in addition the four dependencies of Manchuria, Mongolia, Sinkiang and Thibet. Coming at the question of adequate occupation, there are in China 1,971 cities above the rank of market towns. Of these, only 527 have resident missionaries, leaving 1,444 cities still unprovided for. Of important cities, only twenty-six and seven-tenths *per cent.* have missionaries residing in them; *large regions* are wholly untouched. For example, Thibet has not a single missionary. Sinkiang—an empire almost, of itself, has only three stations, while Mongolia, equaling in size six Germanys, has but four stations and ten missionaries, with a few colporteurs of the Bible Societies. The northern part of Manchuria has no missionary. It is true, the population of these vast dependencies is comparatively scanty, yet they need the Gospel just as urgently as populous provinces.

Probably four-fifths of Kan-su, Yunnan, Kwei-chau and Kwang-si provinces, are absolutely unreached. This would form a field as large as Bengal and Burma put together, having a population larger than that of the whole Turkish Empire, and practically without the Gospel. Remoter parts of the two large provinces, Shensi and Szechuan, have been scarcely touched while in nearly all remaining provinces exist extensive neglected districts. In Kwang-tung, the first province to receive a missionary, there is a population in its northern, southern and western parts equal to the combined population of the islands of the Pacific and the Philippines, but with no preacher of the Gospel. Fukien is only about half occupied. Kiang-su has a total of over 500 missionaries yet, owing to the fact that over half of these reside in the port of Shanghai, it cannot be considered as provided for. These are only instances, but they show how great a land remains to be possessed.

There is another feature of missionary statistics in China, which while not wholly germane to my theme is of unusual interest and worthy of record.

It is that more women than men are engaged in missionary work in China. This is a highly encouraging fact because Chinese women can, as a rule, be only influenced by the woman missionary. Not only should the Gospel be brought to them for their individual salvation, but as well for the saving of the empire. It is a radical mistake to suppose that, because Chinese women do not enjoy the untrammeled life of American women, they are therefore without influence. On the contrary, they wield immense power, and the welfare of the rising generation is largely in their

hands. They are conscious to some extent of their responsibilities, and also of their dependence and limitations. Consequently, they are more apt to seek religious guidance and solace than are the men, and the Gospel appeal wins from them a ready hearing.

Not a few lonely, and hitherto unoccupied posts in China, have been first tenanted by women who, for the joy of testifying for their Lord, gladly spend their lives in these remote or obscure settlements, filling the dark neighborhood of their dwelling with the light of divine truth and with the fragrance of lives divinely lived. God bless them for their example of self-sacrifice and devotion.

To occupy the China field more adequately, we need: 1. A large addition to the present force. As to how many missionaries would be required to properly cover the territory, opinions widely differ, but four times the present number seems to represent a conservative estimate.

2. There should be a completer coöperation of different Societies now represented in China, and a just assignment of a definite region to each.

3. Continuous emphasis must be laid upon the training of Chinese co-workers of all grades, for China must be evangelized through her own people. The native evangelist will press on to new and needy places, where perhaps the foreign worker will never be seen. It is neither necessary nor desirable that *all* centers should have resident missionaries. The sacred fire must spread from community to community, carried often by unpaid and uncommissioned Chinese.

We must pray and labor to the end that more and more of the vast burden of the evangelization of China be transferred to Chinese shoulders, for if we had to carry it ourselves, it would be insupportable.

Paul D. Bergen.

ILLUSTRATIVE DOLLS FROM VENEZUELA

Left to right: Priest, nun, lady going to church, countrymen.

Industrial Work for Women at Caracas

The truly awful destitution of people in the Capital of Venezuela led Mrs. T. S. Pond some few years ago, alone and unaided, to begin an industrial enterprise—exquisite embroidery and drawnwork, for the women. She put her own salary into it. When on her last brief furlough, she had literally left herself without pocket-money that her women and girls might have work during those six months. This year, for the first time, she has not had to turn any applicants away. Her heart rejoiced over some personal gifts for this work, amounting to $225.

Travelers, members of the diplomatic circle in Caracas and various residents, as well as friends in America, buy this needlework. It is done by women and girls in their homes, and to each is given the kind of work which she does best. It must be absolutely clean, of the best workmanship, and be done in houses positively free from contagious disease.

The record for 1909 was: Receipts from sales in the U. S. A. $509.93, and in Caracas $186.28—a total of $696.21; cash was received for the needy, used in part to pay for work, $191.70. Last year there was an advance. From Jan-

uary 1 to September 1, 1910, total sales amounted to $680.54.

Mrs. Pond's letter, of October 5, says: "When you asked how many women I employ, it occurred to me to write down the list of twenty-two names. Each one has a little account-book with name and address. Some give all their time, others what they can spare from housework or other duties. Besides these, something is accomplished by teachers and girls in the school, as they have opportunity.

"What appeals to the people here is that I am just as ready to give out work to Roman Catholics as to Protestants, provided they do it well, and to Protestants not of our own congregation. This is not a charity nor especially for the purpose of helping our own people. My object is to give good pay for good work to all who need, and I make them understand that, and the desire I have to see them improve and become self-supporting. They all come to our house to get their work, and this affords opportunities for conversation and giving out tracts and papers. I visit nearly all in their own homes from time to time. The gain on work sold has gone to help very needy ones, for doctors and medicines, or towards our chapel fund. Accounts of expenditures and income are kept carefully.

"We have become known here and prejudice against us has been broken down very much, through this giving out of work to the poor.

"A charming young English woman from La Guayra came up to see me and look over my goods; she was delighted, invested largely in dolls and *soles** and ordered quite a lot of work. The English like the *soles* and anything made of them. The embroidery always seems to them high priced compared with that of European peasants, though all say no work is better done than ours. Americans generally like to get embroideries. I have sold all the handkerchiefs for a dollar, but that is too cheap when I get my material here. In Caracas shops, they sell a machine-embroidered handkerchief for two dollars.

SAMPLES OF NEEDLEWORK FROM MRS. POND'S CLASS
Miss Penrose, Germantown, Pa., is willing to receive orders.

"Señorita Calzadilla, a teacher of fancy work, imports embroidery cotton for me and does occasional pieces as samples for other workers. She studied ten years in Spain and Paris."

When in Syria as a missionary, 1873-1890, Mrs. Pond thought she knew what superstition was. When she went to South America she found she had not known.

Valeria F. Penrose.

**Soles*, pron. *so-ly*, are medallions.

Rescue Work of Occidental Board

Turn your gaze for a little while to a bright eastern hillside, overlooking the fairest harbor in the land, where rises —itself a calm haven of rest—our San Francisco Mission Home. Let us consider for a moment the aim of the Home, the true meaning of its rescue work, and how its quiet growth is developed. To free Chinese girls and little children from cruel and degrading slavery; to prevent orphan girls from being sold; to give these unprotected, friendless ones

the love and care of a Christian home, with the instruction they so sadly lack; to provide training in cleanliness, order and home-making; this is the unselfish task undertaken by the Occidental Board for its young Chinese wards.

"Rescue work," in the abstract, suggests to the average person rather romantic experiences—a sort of "off and over the border" adventures. The imagination dwells with interest on the exciting dash into mysterious hiding places of a foreign quarter, in response to a piteous cry for help; the sudden seizure of a slave girl from her desperate owner; quick victory and deep joy at carrying off the prize. All these elements actually enter into nearly every case of rescue at the Home, and truly there is a glad thrill and happy excitement in the doing of it. But all that is only "throwing the life line." It is the long pull afterward, the strong pull, the never-let-go pull that finally anchors each rescued girl, one by one in the Fair Haven beyond dangers, doubts and fears. Some respond quickly and are easily piloted across the harbor bar. With others progress is slow and labored. Hands that hold the line grow weary. We all but give up in despair. Then does our own True Pilot prove His power. Just as we are ready to let go our grasp on hope, His voice whispers through the darkness "It is I, be not afraid."

Time after time has this experience been ours, through the anxious years of rescue work. We seek to snatch a poor slave girl from a cruel owner. The way is blocked, heavy barred doors separate us. We stand baffled. "Who will roll away the stone?" A voice whispers at our side (it is the young interpreter of the Home), "Not by might nor by power, but by my spirit saith the Lord." A plan suggests itself; we try it, the way opens, we find and rescue the slave girl. In a few days we are summoned into Court to "show cause" why she should not be returned to her weeping "relatives?" There are no witnesses brave enough to come to court and disprove these false claims of relationship. Our case rests on the word of a terrified, cowed slave girl. Can she summon courage to tell her pitiful story? We ask for courage for the trembling slave girl; for the Judge we ask wisdom to discern the truth. The case is heard, the evidence of many witnesses is weighed against the word of a child, and she is given to the Mission Home. "Not by might nor by power" surely.

Once within the guarded fold, fears of recapture dispelled, a new difficulty assails our little captive, that of self-control. Knowing only the law of fear, she cannot at first appreciate the higher law of love. With unbridled passions, anger, hate, superstition and deceit at war within her nature, it is difficult for one of Christian parentage and training to realize the struggle which goes on in the re-creation of this little rescued alien. Yet slowly, there takes place a marvelous change. The cheerful, wholesome life of the Mission Home transforms body and soul. Family prayers are conducted in the pleasant dining-room, where the large family gather around light, clean, white breakfast tables. The young voices sound very sweet as they join in the morning hymns, "Father, we thank Thee" and "May Jesus Christ be praised." The music floats through open windows down the hillside, falling like a benediction on the ears of poor heathen Chinatown, just below. "Break Thou the bread of life," is sung over their simple meal, which is cooked and served by the Chinese girls. After breakfast come regular household duties. Older members of the family care for the little ones, washing, ironing and sewing for them.

WARDS OF OCCIDENTAL BOARD.

Left to right: Interpreter at the Home, Teacher of Evening School, Kindergartner gone to China, Interpreter at immigration station.

At nine o'clock two schools open: A primary school under the Woman's Board, with Margaret Woo, a "daughter of the Home," assistant teacher; an advanced school, maintained by the Board of Public Education. Each day is well filled with lessons, housework, sewing, music and some recreation. Prayer services are held in the evening; the little ones meet with the matron in their nursery, the older girls with the superintendent in the schoolroom. Between nine and half past, the family retire each to her own clean, white bed.

It is a simple routine with little that suggests institution life. A home atmosphere pervades the Mission House and under its beneficent influence there are constantly being trained and developed really fine characters, true, lovable Christian young women. Some of these are now filling positions of usefulness and trust, while others are honored wives and mothers in their own comfortable homes.

Donaldina Cameron.

A Traveler in Southwest India

Extract from a letter written by a missionary of the American Board in Bombay.—EDITOR.

Taking the coastwise steamer from Bombay, we went southward to Vengurle. This is one of the most important ports on the southwest coast of India. The day we arrived a cargo boat unloaded 1,500 packages at Vengurle. The American Presbyterian Mission has been conducting work here fifteen years, and resident missionaries have been here for ten years; at present there are five. Sometimes six months pass without their seeing a white face. The missionary physician and the nurse, with their dispensary in the midst of the town and their hospital a little removed from the town on a higher level, are doing especially successful work in serving the people and in presenting practically and attractively the love of God in Jesus Christ. There has been a marked change in the attitude of the people toward the foreign religion, during the period of missionary work here. Even though the exceedingly conservative Hindus may not want the foreign religion, they do want the schooling and the doctoring.

We continued southward on the little steamer *Fairy Queen*, of the British India Steam Navigation Company. How is that for the name of a steamer on which there is not a single white hand employed? It is only one of a line which brings coolies and travelers, generally, to and from Bombay. The last census showed that 135,000 persons from Ratnagiri District, in which the Presbyterian Mission has two Stations, had come from their little villages all up and down the coast and were in the big city of Bombay, working in numerous cotton mills and other factories. This crowding of population into the cities is a very great change, which the modern industrial system in India has been producing.

Goa is a curious bit of Portuguese possession in British India. With its numerous churches, surmounted by the cross and bell, and its population of Portuguese and half-Portuguese, it looks like a town in Italy. It is a most interesting and significant relic of Roman Catholicism. Here lies the body of St. Francis Xavier, the famous Jesuit pioneer missionary. The countenance on his statue in the enormous cathedral is radiant with zeal. "Believe on Jesus Christ. Accept forgiveness for your sins. Be baptized" was his burning message. During his brief four-and-a-half years in India he is said to have baptized 300,000. He was not content that missionaries alone should be charged with the responsibility of spreading the Roman Catholic faith. He persuaded the King of Portugal to give orders to all Governors of Portuguese India that, at the risk of severe punishment to themselves, they must manage to increase the number of Christians. No Hindu rite was permitted within the island of Goa. No Mohammedan was allowed to perform his devotions in public, or to call believers to prayers. If once an Indian, Hindu or Mohammedan, embraced Christianity he was a slave to the Inquisition. There were at one time 800,000 Roman Catholic Christians in Goa. Five huge magnificent churches still remain. A while ago the number of Christians in Goa was only eighty-nine. "Divine service," as it is called, is performed every day in the cathedral there, but as for human service,

there is very little of that. Portuguese Goa is notorious for inefficiency and corruption.

In marked contrast with dead, lazy Goa, were the Christian communities and missionary activities which I saw at Kolhapur. Here there was evidence of life and hope and cheer and service. The Presbyterian Hospitals at Miraj and Kolhapur and Kodoli and Vengurle are as deservedly famous in this region for skillful, practical Christian service, as are the Presbyterian Hospitals in New York, Chicago, and elsewhere in the United States.

In Kolhapur, the day I was there, a State carriage with four relays of horses was placed at our disposal, through the influence of an Indian Christian who is the trusted legal adviser of the Maharajah of Kolhapur. In that carriage we visited the splendidly equipped State Hospital, the State College, the New Palace with its beautiful chimes, which ring every quarter hour and remind one of some church or university in England or America. We went twelve miles to the famous hill fortress, named Panhala, belonging to the great Maratha military leader, Shivaji. There he built granaries sufficient to feed his force for five months. It was the last fortress captured by the British when they conquered this part of India, in 1844.

But more of life and hope for the future were seen in Christian work and Christian people. The hundred girls in Kolhapur school, conducted by Miss Browne and Miss Seiler, presented a very attractive sight at morning prayers. Old Shivaji is dead and along with him all hope of independent political power; but wherever those Christian girls go, there will be new life, fresh hope, active service.

There is a very strange, indeed a revolutionary and unaccountable force recently introduced into Kolhapur. The outcaste people are not allowed to live inside the city because they are "untouchable." Recently an enterprising shopkeeper in Kolhapur tried a new method of advertising his wares; he propounded a mathematical puzzle, and offered a prize for the best solution. When all the answers were examined and appraised, the prize had to be declared to a Mahar boy, from that same outcaste community; he had been a student in the Mission School, in that quarter where no one else would conduct a school. The second prize went to a Brahman lawyer, who belongs to the caste which regards itself as the very summit of creation.

Miraj Hospital is certainly a wonder of efficiency. There is only one other white surgeon in all India who has the reputation for surgical skill that Dr. Wanless has; this other man is Dr. Neve, (C.M.S.) missionary in North India. At present, during Dr. Wanless' furlough, Miraj Hospital is conducted by a new young missionary, Dr. Vail, a grandson of Cyrus Hamlin. He is doing splendidly in his difficult position,—only recently arrived, not yet having acquired the language, with the big hospital on his hands, and a medical class of thirteen young men who are in their last year of study. Perhaps there is some other young medical graduate in America who would crave the opportunity which Dr. Vail is having for surgery. Both in the College of Physicians and Surgeons and in St. Luke's Hospital, in New York City, he had seen but never performed operations for cataract. During his first three months in Miraj, he removed over one hundred cataracts. The day we were there, he had on his programme three laparotomies and the removal of a tumor. From four to six major operations a day is a pretty good schedule for a surgeon, isn't it?

When we alighted from the train at Miraj, we were somewhat surprised to see Dr. Vail also alight. He had been hunting with the secretary to the Maharajah of Kolhapur; he had gotten a fine buck, with a rifle which was presented to him by His Highness. It seems that, a while ago, the Maharajah had been injured while pig-sticking. Rather than call in the Indian surgeon from his own State Hospital, he summoned Dr. Vail from Miraj. The skill and general treatment of the young missionary doctor greatly impressed the Prince, so that he gave him this rifle. That morning Dr. Vail had risen at 3.30 A.M. in order to catch the early train, which would take the party off to the hunting grounds before sunrise. The private secretary, a good orthodox Hindu, had risen an hour still earlier, at 2.30, in order to perform his religious exercises before starting.

Let no one come to India as a missionary on the hope of what he can selfishly make out of it, in the way of unusual opportunities for surgical skill and reputation. Let no one come out here who is not deeply imbued with the spirit and purpose of Jesus Christ. There are enough persons here already who have not that. But if any one has the love of God and man in his heart, if he has the vision of the Kingdom of God in the world, and especially if he yearns to follow in Jesus' way, then I believe he will be mightily drawn to India. Coming here, he will find, under modern conditions of unified British rule all over India and the spread of education and a new awakening national life and easy means of inter-communication, an opportunity such as Xavier never had of influencing vast numbers of the population of India. He can take part in the regeneration of a nation, such as has never before been approached in this ancient land. He can enter into the harvest of many kinds of good seed, sown and cultivated by many, many other laborers. *Robert Ernest Hume.*

Laos Letting Their Light Shine

Twenty-five miles or more below Lampoon is the large village known as Forest Village. We have had one Christian man there ever since I came, but although friends have occasionally attended services, or gone to the dispensary in Chieng Mai in case of serious illness, we seemed to have little hold there. This man, Ai Pomma, was baptized before I came, and two or three of his children came with him to services. After a few years, the mother and all the younger children also "came in," but two older daughters held off and married heathen husbands. Three of the children have been in school but the father and mother still cannot read. They are people of fair means and of good standing in the community, and their consistent Christian life has been telling quietly.

Another man, an elder, has some medical knowledge and freely gave his time and skill to help a neighbor. This act, too, had influence. The patient recovered, "came in" himself, and brought with him his wife and her mother, and two other houses of relatives. All this had been told me before I went to Forest Village, but the opening there proves larger than I anticipated.

We are just back after a trip of eleven days, partly by horse, partly by boat, in which we visited four out-stations, but spent most of our time at Forest Village with this group of old and new believers. Eight adults, representing five homes, were baptized and received to full church membership, and their fourteen children were also received. Two of these adults are those daughters of Ai Pomma who had long resisted Christianity; six of the children are theirs also. The six other new members were influenced through medicine and Christian love. Better still, is the manifest interest shown by relatives of all these new and old Christians. Night after night, the house where we stayed was filled to the utmost capacity with listeners, who came again and again and were ready to talk personally, as well as listen to Bible stories which were told by the aid of picture rolls, and to hymn-singing by the Christians, our servants and the village school-boys and girls.

The village is one where spirit-worship and superstition have a peculiarly strong hold, much stronger than Buddhism. One "buffalo spirit" is especially feared. Once in three years, a buffalo is sacrificed to this spirit, and pigs and chickens not a few at other times. While there is only one not very flourishing temple (Buddhist) for a village of a thousand people, spirit-offerings and ceremonies are frequent in every non-Christian home, and the people are feeling the burden of the yoke of spirit-worship and of fear to an unusual degree. Pray for them that fear of spirits may lead them to trust the Great Spirit and the Saviour whom He has sent.

We hope to visit this village again taking with us two Lao evangelists, and there, where unpaid native work, mainly the quiet influence of consistent Christian lives, has already brought a not insignificant number to see the Light, we hope the Gospel may in the near future have a wide open door.

July 1, 1910. *John H. Freeman.*

The Memorable Conference

I

Carrying the Gospel to all the Non-Christian World

THE VASTNESS OF THE TASK.

"Two-thirds of the human race are still to be reached, a billion souls, a tangle of races, creeds, languages and lands, in Asia, Africa, the two Americas and the Island World!"

"No one can follow Him without following Him to the uttermost parts of the earth."

"What are Christians in the World *for*, but to achieve the impossible?"

"A superhuman task requires superhuman power. God puts this power at the disposal only of those who in complete surrender to Him, summon for His use every discoverable human resource."

"Pray that the barrier of unfaith, that keeps us and our Leader's Almightiness apart, be removed, and that living faith will make it possible for Him to make use of us for the immediate conquest of the world."

THE DUTY OF THE CHURCH TO EXISTING WORK.

"No such opportunity is likely to confront the Christian Church again until the Day of Judgment."

"Even were our Japanese, our Korean and Manchurian, our Chinese and Indian problems solved, their present crises happily met and surmounted, and a Christian Far East added to the Church Universal, that great, central, unsympathetic, alien and hostile wedge (Islam) would cut Eastern and Western Christendoms absolutely in half, insulating the one from the other and exhibiting to God and man not merely a seam, but a rent, from top to bottom, in the seam less robe of Christ."

"Now is the accepted time in China. The people are now giving away the old but they have not yet grasped the new. The minds of the Chinese are now empty and this is the time for Christ to step in. If you wait even three years, you will find such a change in China that the minds of her people will be blocked. I beseech you to take immediate steps."—*Professor Chang.*

"They limited the Holy One of Israel." "Lord, is it I?"

OCCUPY THE UNOCCUPIED FIELDS.

"The whole world is Macedon."

"A Hindu delegate called India the Neglected Continent! North India has regions of two and three millions without a Christian worker of any kind. Mongolia has one worker to 2,600,000 souls. Central Asia has one area of 2,700,000 square miles with three mission stations. Africa and South America add great blots to the escutcheon of the Christian Church."

"Co-operation of all working to-day, entered into and carried out with a sense of our oneness in Christ, would be *more than equivalent to doubling* the present missionary force."

Preoccupied Christians at home are to blame for the *unoccupied* fields abroad.

THE CHRISTIAN CHURCH ON THE MISSION FIELD.

"The evangelization of the world is not alone a European or an American or Australian enterprise, but it is Asiatic and African as well."

There is here not only "light enough to *hope* by," but to *see* by.

"The Korean Church shows what may come when Christians give themselves, body and soul, to God."

"In Manchuria only 400 out of the 40,000 Christians came through the missionary. The Uganda and other African churches nobly illustrate this condition."

"A converted Jew made the Chinese version of the Old Testament straight from the Hebrew, which is being used throughout the length and breadth of China to-day."

THE CHRISTIAN CHURCH IN CHRISTIAN LANDS

"He did not many works *there* because of *their* unbelief." Whose? Where?

"We say, 'Unless we evangelize the masses, *they* cannot be saved.' We need to learn, 'Unless we evangelize the masses *we* cannot be saved.'"

"Growing luxury and materialism are choking the supreme world purpose."

"Luxury is the undisciplined use of God's gifts. It is allowing the material to dictate terms to us."

"Worse than a half-Christianized heathen is a half-heathenized Christian."

"The *un*-Christian in non Christian lands is a reproach to the homeland."

"Opportunities pass. The Church must use or lose hers, cannot play with them or procrastinate. Doors open. Doors also shut. Time presses. The living, the living, he shall praise Thee!"

"The place of missions in the life of the Church must be the central place and none other, that is what matters. Secure for that thought its true place in our plans, our policy, our prayers, and then, why, *then*, the issue is His, not ours."

"God grant that we, all of us, may solemnly resolve henceforth so to plan and so to act, so to live and so to sacrifice, that our spirit of reality may become contagious among those to whom we go." "And I, if I be lifted up, will draw all men unto me."

Arranged by *Jessie W. Radcliffe.*

LETTERS FROM MISSIONARIES

INDIA

MISS EMMA MORRIS wrote from JAGRAON, after furlough, Nov. 15, 1910:

Back in India! Annual Mission Meeting over, furniture all packed and just waiting for the train which is to take me from this old happy, beloved work, to a new and untried field—Saharanpur! New to me, but made sacred by memories of Mrs. Jessie Dunlap Newton and of Mrs. Stebbins. Miss Ducret goes with me and we shall have a wide field, beginning for her with language study. There is the school, Saharanpur City, a huge district with hundreds of villages, even after the Indian Missionary Society and the M. E. Society have appropriated big slices.

I feel a bit dazed by the thought of all there is ahead of me, but the year at home has given new strength, new courage and new visions, so I hope I am ready for whatever God wants of me. But I wish we two were four.

MEXICO

MRS. WM. WALLACE wrote from COYOACAN, D. F., Nov. 12, 1910:

We reached home Sept. 27, after an absence of eight months spent in Europe and the United States. We arrived towards the close of the Mexican Centennial celebration. As there was a special *fiesta* on hand that night, we entered Mexico City in a blaze of glory and blare of trumpets quite appalling to the returned missionaries. The Cathedral, the National and Government Palaces were illuminated with thousands of electric lights and the scene from the centre of the *Zocalo* was almost glorious. Indeed, Mexico is still in holiday dress, for all the dwelling houses were repainted and the beggars were scrubbed.

THE PROTESTANT CHURCHES BEGAN

their celebration early in the year and will continue to the end. "A million souls for Christ" is their war cry and "a Bible in every Mexican home." That really seems more sensible than painting the houses and bathing the beggars, don't you think? For the million souls are pretty sure to cleanse their earthly dwellings when they are really "for Christ." There are many new boys in school and they are

A VERY GOOD LOOKING LOT.

Six students graduate from the college department next Tuesday. There is a theological class of six, five of whom expect to return and graduate next year. The other man is older than the rest of the class, and seems firmly rooted and grounded in the faith, one who can do good work *now*, and we send him on his way.

Pews for the chapel came while we were away and, without vain boasting, I think we have the prettiest, most comfortable place of worship in Mexico. The dining-room chairs also came. Imagine if you can, everybody able to be seated in every building at one time without carrying a chair. We miss the daily, sometimes tri-daily, chair procession winding its way across the campus like a caravan of the desert but, like the toothache, its absence is bliss. Still, being in excellent moving practice, many of the students went to Las Posadas at three o'clock A. M., day before yesterday, and, headed by Messrs. Brown and Wallace, helped Mexico

CITY GIRLS' SCHOOL TO MOVE

into its fine new property. Las Posadas as it is called, after Sr. Posadas who owned the place years ago, is just over the Coyoacan border in San Angel, a pretty suburb west of Coyoacan. It is an immense old Mexican house, having served in its time as factory, soldiers' barracks and for dwelling houses. It is well adapted to the uses of a girls' school and, with some changes, will be quite ideal. There are a large garden with roses and old trees, an orchard, numerous *patios* and corrals, and abundant room for one hundred girls.

AFRICA

WILMER S. LEHMAN, M. D., of LOLODORF, wrote Nov. 2: We don't get news very early in this bush, but I thought you would like to hear that a conference is to be held at Elat Nov. 6-11. It is for the deepening of Christian life and quickening the zeal of Christians for the unsaved. To-day many have passed by on their way toward Elat. Elder Bian and his wife from Lam Church, Elder Ela also from the same have passed. Bikui, the headman of Efuzok, who had fourteen wives, is spending the night with us and going on to-morrow with his one wife. He made a young man happy (a church member and teacher in our schools), by telling him that without money or price he could have one of the wives whom Bikui dismissed when he became a Christian. He seemed much concerned that she should get a good home and was satisfied with her present prospects. There will be about eighty from Lolodorf and Lam Church districts to go to Conference and many others are disappointed that they cannot go.

This is the first Christian Workers' Conference of the Interior at least, if not of the whole Mission. Rev. W. C. Johnston is superintending the arrangements.

HOME DEPARTMENT

UNITED STUDY OF MISSIONS

***Western Women in Eastern Lands*:** CHAPTER III: THE NEW WOMAN OF THE ORIENT.

The Product of Missionary Work as shown in:

1. The changing conditions of woman's life in the Orient.
2. The character and achievements of Christian Women of the Orient.

Outline the world-wide movement among women against the bondage of cruel customs.

Meaning of this movement and causes back of it.

Name five great fundamental principles of Christianity which are gradually penetrating the consciousness of the Orient.

The Gospel as an influence against caste and oppression.

Signs of Promise in women's condition in different countries:

1. **Among Turkish Women;** their status in previous centuries; their part in the revolution; their new activities, magazines, schools. Halideh Salih.
2. **Among African Women;** Christianity and Clubs; a Congress of dark Mothers.
3. **Among Women of India;** recent legislation concerning child-marriage, re-marriage of widows, legal rights of women; comparative educational opportunities of Christian and non-Christian women; use of libraries and schools; original thought and expression. Name some distinguished women, lawyers, scientists, editors, reformers.
4. **Among Women of Siam;** graduates of Harriet House School, their training and influence; the Woman's Club (see WOMAN'S WORK, May, 1908), its President, comradeship with American clubs.
5. **Among Women of China;** attitude of intelligent male relatives; progress in physical and intellectual culture; teachers and medical students; Christian homes.
6. **Among Women of Japan;** the real home-life in Japan; recent changes in woman's position; the Japanese Frances Willard, Mrs. Yajima (see WOMAN'S WORK, Jan., 1907).

Part II: Sketches of individual notable Christian women: Pundita Ramabai; Lilavati Singh; Mrs. Ahok; Phœbe Rowe; Hu King Eng and others. *E. E.*

Before 1860 and Around 1870

A Brief Chapter for Jubilee Year.

Although the Presbyterian Church readily sent unmarried women into its Missions among the North American Indians, until over seventy had been in that service by 1860, the Board was very cautious about appointing them to foreign countries. When Miss Eliza Agnew, of New York City, in 1839 offered to devote her life to India, the Secretary who interviewed her considerately proposed to find "a suitable companion" for her; she could not be accepted unless married. Miss Agnew chose to take her spinster way and, under the American Board, went to Ceylon where she established a well-known record.

Several single women were appointed to the Presbyterian Mission in Liberia in the '40s. Some of them were Liberians. All were black, and an individual was usually described in reports as a "coloured female." One of those sent from America, 1847, was Miss Louisa A. Coke, who married out of mission within a year.

Perhaps the refusal of Miss Agnew had been influenced by the results of earlier departures for India. Miss Julia A. Davis was the first single woman to be honored by the Board of Foreign Missions with appointment to Asia. She started for Lodiana, but never got farther than Calcutta. There, the brethren of the Mission, with a fairly precocious spirit of comity towards other Boards, and a more than brotherly generosity, "gave her away" in marriage to an English Baptist missionary. For six years after, the Board never ventured to send her successor to India. Then Miss Jane Vanderveer stepped out into the uncertainties of a missionary career. She appears to have been kept stepping. Her personal life was consecutive, because she was always teaching school. But not a consecutive school. It might be inferred from the old reports, that each altruistic married station longed to have its neighbor station possess the advantage of a girls' school. At all events, the only unmarried member "boarded round" the circle of families for six years and then came home in 1846.

In 1855, India saw "the pleasing example of missionary children returning to their country." These were Margaret Newton (the future mother of five Forman missionaries) and Martha Jamie-

son; both went back to their parents as missionary teachers. In the same year came also Mary L. Browning, afterwards Mrs. Herron and the mother of Mrs. Robert Morrison. From this time on, the road to India was open.

The path to China was broken, in 1852, by Miss Juana M. Knight. She went to the protection of her sister's home, Mrs. Henry V. Rankin of Ningpo, and later was married to Dr. Bethune McCartee. Of the long and noble line who have followed the trail to China, not one attempted it for twelve years.

In 1854, Miss Georgiana M. Bliss, a graduate of Mount Holyoke under Mary Lyon, joined Corisco Mission, opened her school, and kept it till another teacher could arrive. Then she was married to Rev. George McQueen, and when her husband was carried to his early grave, Mrs. McQueen stayed at her post until she had given eleven years to Africa. Her successor, Miss Kaufman, retired at the end of three years, and Miss Maria M. Jackson, who followed in 1859, soon became the wife of Rev. W. H. Clark and mother of two missionaries now in India: Rev. Walter J. and Miss Caroline R. Clark.

When the Woman's Union Society made history for missions and fixed the date for the Jubilee, which this year we celebrate, a percentage of her supporters at the side of Mrs. Doremus came out of Presbyterian churches. From them also, life went into the earlier denominational women's societies, especially in Chicago. But, by 1870, the movement thus initiated had gained such momentum that three of the sisterhood of our Woman's Boards of Foreign Missions sprang into existence almost simultaneously. Whether they were or were not received enthusiastically by all pastors, and by the church at large, makes no difference now. Those who were most active in the conduct of these Boards, in the beginning, would doubtless be the first to say that it was no injury to their best development that they were not applauded at every advancing step. They would smile genially to see these quotations from *The Record:*

"We might also suggest that we have little warrant in either Scripture or Providence for independent missionary effort which is based on the distinction of sex." *

"If all our church members but regarded efforts for the spread of the Gospel as they all do regard other Christian duties, acts of worship, going to the Communion table and such sacred things, then we see not why our church sessions, presbyteries, synods and general assemblies, with such executive agencies as they might use, would not be sufficient for all practical purposes. Will not the time come for this?" †

Up to 1860, the Board had sent single women to four foreign missions; by 1870 they were in five missions, and the total spinster force counted fourteen, two of whom would leave the field within the year. The Board Report for 1870 expressed gratification in having secured "a respectable medical gentleman and his wife for Corisco." But the startlingly progressive step was reserved for the Standing Committee:

"*Resolved* 5, That the Assembly regards with satisfaction the purpose lately avowed by the Board, of increasing the staff of Female Missionaries, . . . and the Board is requested . . . to consider the policy of seeking out and commissioning women who, besides being well fitted for the work in other respects, may have qualified themselves, within the limits of female propriety, to practice medi cine." ‡

At the close of 1910, the Board numbers twenty-six women physicians on its roll of active missionaries, and two hundred and twenty-six single women with their extensive schools, hospitals and religious work of various forms, all additional to what wives of missionaries were able to care for in the old days. Whether the work of the Woman's Boards during the last forty years has promoted this contrast, 1870–1910, is a question long ago, and forever, settled. *E. C. P.*

* *Presbyterian Monthly Record*, 1870, p. 83. † 1882, p. 414.
‡ See Appendix to Thirty-third Annual Report.

FROM Indianapolis (written about a year ago): "Miss J. M. D. had been a subscriber and reader—yes, and lover—of the magazine since its establishment in 1871. She kept the bound volumes of all the years at hand for frequent reference and, each month, it was her custom to leave other mail unopened until after a first rapid glance through WOMAN'S WORK. The June Number was so read a few days before her homegoing."

FROM a Pastor's wife, Toledo, Ohio: "I wonder if all readers of WOMAN'S WORK bind their copies. I put the Prayer Book first, and with a dainty ribbon fasten, in order, each magazine —then I know just where they are, and they are bound for future reference."

Foreign Missionary Jubilee in the West

With a large gathering in Detroit, November 21, the Western section of the Woman's National Jubilee was brought to a close, six weeks after the beginning in Pacific coast cities. While some of the meetings may show less results than others, we cannot be sure that the permanent fruit is not as great.

Sixteen cities and two colleges, in twelve different States, were visited by the conference speakers. Splendid preliminary work had been done by local committees numbering from 100 to 200 members. Women of the Congregational, Baptist, Methodist, Presbyterian, Episcopal, Lutheran, Christian, The Friends churches; of the King's Daughters, Y. W. C. A.; club women and society women, all united to make this Jubilee an occasion of momentous import, in the history of Woman's Work in Foreign Missions.

The essential features of each series of meetings comprised a visit of two days at a chosen center by the conference speakers; drawing-room conferences, a large luncheon, denominational rallies, workers' conference, mass meetings for young people, meetings for nurses and women physicians, and a final mass meeting. Particularly fine was the force of speakers: Dr. Mary Noble and Mrs. W. T. Elmore of India, Mrs. Marden of Turkey, Miss Susan Searle, president of Kobe College, Japan; Miss Florence Miller, missionary of the Christian Board; Miss Harriet Taylor, secretary of Y. W. C. A. (National Board); Mrs. E. H. Silverthorn of Denver, Miss Ella MacLaurin of Chicago, and others.

Mrs. Helen Barrett Montgomery represented the Central Committee at all Jubilee meetings and was heard with great delight by every one. She urged the women not to be "kitchen minded, or parlor minded, or social minded, but *world* minded and better still, *Christ minded*."

What are some of the results? Large gatherings, delegations from nearby towns, great enthusiasm and definite work assigned by the Boards at denominational rallies, which are the heart of the campaign.

At *Denver*, in an "upper room" intercessory prayer was offered while the services were in progress. *Omaha* welcomed her guests with an elaborate electrical display. Nine denominations worked together in closest harmony. *Lincoln* had a good meeting, working it up in three days, taking the dates which were given up by Des Moines. *Milwaukee* Jubilee was not one of the largest, but reports a meeting of great interest.

Chicago limited its luncheon to 1,000 tickets and could have sold 2,000. Mrs. James O'Connor, president of the Woman's Club, acted as toastmistress; Mrs. Ella Flagg Young was guest of honor. Orchestra Hall was filled for the stereopticon lecture by Mr. Vinton. Parlor conferences, and mass meetings were held on three sides of the city. Final mass meeting at Moody Church. *Minneapolis* reports twenty prayer circles formed in a single church, as one result of the Jubilee. *St. Paul* held a large drawing-room meeting. *Indianapolis* seated 1,525 at their luncheon in Murat Temple. There were two mass meetings of 1,000 each; three parlor conferences of 150 women each; 600 at worker's conference; meetings of graduate nurses and women physicians, and of Woman's School League; fourteen denominational rallies; $83,000 pledged. *Cincinnati* luncheon was the largest—1,575 guests. An overflow meeting was held in the evening; three drawing-room meetings were crowded. *Detroit* gave the luncheon in a large drill hall; 1,200 women present; every arrangement perfect. Large individual gifts are reported; $24,000 pledged; 800 in attendance at workers' conference.

Many have said, "Can we possibly do this great thing in so short a time?" The completeness of the Woman's organization, and the loyalty of the women themselves, have made it possible and, deeper than that has been the spirit of prayer. In no other way can we account for the measure of success already attained than in the fact that God's hand is in the movement. This Jubilee year is going to mean enlargement of our conceptions of the missionary task and the opportunity. It is going to mean an advance of standards in giving; of new methods and new consecration commensurate with the greatness of the undertaking.

Belle M. King.

An Important New Book

The Life of Mary Lyon. By Beth Bradford Gilchrist. (Houghton Mifflin Company), 462 pp. $1.50 net.

Sixty years after her time, Mary Lyon looms before the world of a size that her contemporaries never saw. It had to be, for her educational plans embraced the future. Her aim to found one permanent school for girls, built by public benevolence, which once for all should establish the principle of higher education equally for daughters as for sons; and should serve as an example to incite the founding of other institutions on a similar basis—this required a leverage of time. In her crude early twenties, the White family of Ashfield discerned that Mary Lyon was "fitting for some important station," and Joseph Emerson said that, though "better disciplined minds had come to his seminary, none equaled hers in power;" yet few of those who walked beside her, in the dust and heat of founding Mount Holyoke Seminary, fully shared her vision. How could they be sure of a triumphant unfolding of her far-reaching plan? After sixty years, institutions of higher learning which took departure from her influence, girdle the earth.

Mary Lyon, the woman, is delightfully drawn in these pages. She is as vivid as one of Franz Hals' *genre* pictures. We feel ourselves in the presence of immense vitality and courage, of largeness of nature and power to move other minds. She is wholly approachable, she loves things simple like her "mountain home," she is true to ties of kindred, her pupils she calls "daughters." Her face is radiant, her mind is liberal, her hand is generous; words often on her lips are "benevolence," "character," "for the good of all." Her ideas might be ridiculed, but she made no personal enemies.

Miss Lyon proposed that Mount Holyoke should become "in every respect on a par with our best colleges" (p. 421). But the founder's plan was far ahead of public opinion and, for that reason, she dare not require Latin for entrance, although it was studied in the first year. Neither could she carry out her project to allow every student to occupy a room by herself. That were wasteful extravagance in 1837! However, the wardrobe closets of the first dormitory built are almost identically reproduced, in a modern hotel for women in New York. If one wishes to measure the gap between public sentiment on the subject of woman's education, as it was in the 30's of last century and as it is to-day, it may be found illustrated in this volume as, perhaps, in no other.

Her seminary (now college) having materialized, Mary Lyon gave to it twelve* victorious years, as head, educator and mainspring. She was the spiritual inspiration of her thronging, eager students, many of whom handed on her influence to the generation following. This book itself will have something of the inspirational effect of the "Life" portrayed. It will hearten the Lucy Larcoms and search the motives of earnest teachers, of the twentieth century. It is a timely book for missionary workers who, this year, are looking back to the origin of the Women's Boards. In the forefront of those who in her day carried the evangelization of the world on their heart, stood Mary Lyon. She promoted an intelligent missionary spirit; she wrote *A Missionary Offering;* she devoted from one-third to one-half of her small salary to missions; and, what cost far more, she gave to this cause her nieces and young teachers, some of them like a right hand to her. Her charge to her students may well be sounded still: "Go where no one else will go."

* *Not* six years, as stated in *Western Women in Eastern Lands.*

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

October 16, 1910.—At San Francisco, Rev. Roderick Gillies and family from Lakawn, Laos. Address, Statesville, N. C.

Oct. 28.—At San Francisco, Miss Alice H. Skinner from Hainan, China. Address, 2178 East 38th St., Cleveland, Ohio.

Nov. 12.—At New York, Mr. Frederick H. Hope from Kamerun, Africa. Address, Robinson, Ill.

Nov. 18.—At San Francisco, Miss Mary MacKenzie from Taiku, Korea. Address, Escuminac, Quebec, Can.

Nov. 23.—At New York, Miss Mary E. Lewis from Urumia, Persia. Address, W. Downingtown, Pa.

DEPARTURES:

Nov. 5.—From New York, Rev. Gale C. Beanland to join Africa Mission.

Nov. 8.—From San Francisco, Rev. S. A. Moffett and family, returning to Pyeng Yang, Korea.

Dec. 6.—From Southampton, England, Mr. William C. Chapman, to join Hunan Mission, China.

MARRIAGE:

Nov. 5.—At Seoul, Korea, Miss Sarah Ann Heron to Mr. Esson McDowell Gale, nephew of James S. Gale, D.D.

DEATHS:

Oct. 4.—At Siangtan, China, Dorothy Griswold, aged about three years, the youngest child of Rev. and Mrs. A. R. Kepler.

Oct. 9.—At Kuling, China, Lucy A. Crouch, wife of Rev. Charles Leaman of Nanking, after thirty seven years of devoted service.

Nov. 24.—At Tripoli, Syria, in his third year, Dwight Henry, only child of Mrs. Dorothea Potter and the late Rev. Dwight E. Potter.

RESIGNATIONS:

J. Emil Blunden, M. D., Africa Mission. Appointed 1903.
Mrs. J. E. Blunden, Africa Mission. Appointed 1907.
Dr. Elizabeth R. Carper, So. China Mission. Appointed 1907.
Mrs. M. M. Crossette, W. Shantung Mission. Appointed 1870.
Dr. Winifred T. Heston, W. India Mission. Appointed 1902.
Dr. and Mrs. Chas. H Irvin, Korea Mission. Appointed 1893.
Mrs. M. E. Lyon, Cent. China Mission. Appointed 1869.
Miss Anna Belle McPherson, Brazil Mission. Appointed 1901.
Miss Emma A. Weidaw, Mexico Mission. Appointed 1909.

NOTES FROM HEADQUARTERS

The following helps are permanent and may be obtained from all Women's Boards.

On all the missions:—

Historical Sketch ..... 10 cts.
Question Book ..... 5 cts.

Schools and Colleges in:

China and Japan..4 cts. each; dozen,40 cts.
Other Countries.....3 cts.; doz., 30 cts,
Medical Series.....each, 3 cts.; doz., 30 cts.
Home Life Series . .each, 2 cts.; doz., 15 cts.
Hero Series.....each, 2 cts.

The Year Book of Prayer, 1911..... 10 cts.

Mission Study Class Series No. 2:
Western Women in Eastern Lands (1911)
cloth, 50 cts.; paper, 30 cts.; postage additional.

How to Use (on the new text-book).. 10 cts.
The Finding-Out Club, for children.... 20 cts.

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10:30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

PRAYER-MEETING, January 17. Topics: *The Women's Boards* and *The World.*

THE Week of Prayer calls us together at 3 o'clock from Tuesday to Friday, inclusive, in Westminster Hall, Witherspoon Building. Topics: *The Non-Christian World, The Church at Home, The Church in Missionary Lands, Consecration and Sacrifice.* The leaders will be: Dr. Mary Noble, Mrs. Wallace Dick, Mrs. Wallace Radcliffe and Miss Hodge.

MRS. CHARLES LEAMAN was one of our best beloved missionaries. Conspicuous for her faith and untiring energy, this consecrated, undaunted worker bound us inseparably to herself and her school. Her pupils were surrounded by prayer, and to each was given a generous, Christian education. Scattered over the Chinese Empire they are shining examples of Christian living, leading many others Heavenward. On a Sabbath evening, with the setting of the sun, Mrs. Leaman passed from the Pisgah height of Kuling into the Heavenly Canaan. Her busy hands were folded on her breast and the smile of anticipation lighted up her features. The burial was at Kuling. A memorial service was held at Nanking, in the crowded church beautified with masses of green and jars of white cosmos. The long line of school-girls filed slowly in, wearing white bands of mourning on head and feet, the little orphans carrying garlands. "We mourned for her who had left us." *E. H. N.*

TWO Field Secretaries have been working during the months of October and November. Miss Mary Kerr, in the vicinity of Philadelphia, has spent part of her time in heralding the Jubilee. Miss Mary Wortman has visited the Synods of Tennessee, Alabama and Mississippi. Both have met with cordial receptions everywhere and have done valiant service.

THOSE who have heard of Mrs. Turner's illness will be relieved to know that she is better. It will be a happy day for our Board when our first vice-president is restored to us as adviser and friend!

DURING January and February, Jubilee meetings will be held in Cleveland, Nashville, Washington, Baltimore, Harrisburg, Philadelphia and Pittsburgh. Dr. Mary Noble of India, who aroused such enthusiasm through the Western Circuit, will speak in all these cities, and the Presbyterian Rallies will be under the care of an officer of the Board. In Cincinnati Mrs. E. Boyd Weitzel was our representative and brought back much enthusiasm. In the West these celebrations have been attended by offerings, so that, taking the hint, we are prepared to present a special object toward which the Jubilee gifts of Eastern Presbyterians shall be applied. You will hear more of this. In the meantime pray that we fall not behind the West in this or in any other good thing. Suggested topics of prayer can be had at headquarters.

AMONG November visitors have been two of our non-resident vice-presidents, Mrs. Wallace Radcliffe, Washington, D. C., and Mrs. H. H. Welles, Wilkesbarre; also Dr. Mary Noble and Miss Enright, both of India.

WE feel happy over the election of Mrs. D. E. Wiber as Synodical Study Class Secretary for Baltimore, and are further encouraged by report of the election of Miss Grace H. Burket as Presbyterial Study Class Secretary for Huntingdon.

NEW LEAFLETS: *Why Zaraphee Changed Her Mind* (for children); *The Experiences of a Secretary of Literature; Responsive Reading for Praise Meetings; Foreign Missions after a Century*, by Dr. A. W. Halsey (free); *The Story of Miss Li*, 10 cts.; *Eleanor Chesnut, A Servant of the King*, 5 cts.; *Wonder Stories* (Syria), 3 cts.; *The Korea Pentecost*, 5 cts.; *Suggested Programme for January Auxiliary Meetings*, 1 ct.

From Chicago

Meetings at Room 48, 328 Wabash Avenue, every Friday at 10 A. M. Visitors welcome.

As the Fortieth Meeting of the Board of the Northwest, April 26, 27, will be the seventh held in Chicago, may it be as the seventh day and the seventh year of old, a time of "holy convocations," and as the end of the forty years' journey, the beginning of the possession of the Promised Land.

THE value of prayer was emphasized by President Bliss of Beirût, when he spoke in Room 48 of "one reason why work is so fascinating in Syria," i.e., "because it is so difficult." He testified that "the prayer of honest souls" helps mightily. Mr. W. Henry Grant, who was with him that morning, being asked about Canton Christian College, of which he is treasurer, said: "We are trying to be like Beirût."

AMONG other recent Friday morning guests were Mrs. Silverthorn, President of Colorado Synodical Society, who told of the large part prayer had in celebration of the Jubilee at Denver; Mrs. Axtell of Minnesota, much interested in work of the "Busy Bees;" Miss Donnell, Indiana's Synodical Secretary, bearing good news from the State that counts a round dozen missionaries now in Asia, besides those on furlough; and Mrs. Grace Curtis Glenn Fox, now of Iowa City, formerly our successful and popular Westminster Guild Secretary.

AMONG those who came to keep Thanksgiving Day with Chicago relatives was Miss Durham of Canton, who brought to the mission room Miss Chau of True Light Seminary. Miss Durham translated her witty, winsome talk which was brightened with smiles (needing no translation) and was listened to with laughter and delight. Miss McCoy of Peking came soon after, telling beautiful stories of Chinese Christians she has known.

TWO officers of Springfield Presbyterial Society have added much to the pleasure and profit of meetings in other parts of Illinois. Mrs. Schultz, giving "Some Glimpses of the Orient," especially of the schools she saw, and Mrs. Brainerd, who having passed her 70th birthday on shipboard, returning from Oberammergau and Edinburgh, thinks she may attend more decennials at 80 years.

THE death, in October, of Mrs. F. E. Farmer of Denver, removes one of our older and most faithful managers. Her name has been on our list since 1883. It should be a household word among foreign missionary women as she was the *Originator of the Praise Meeting.* Death came to her as a happy release after an illness of eight weeks.

LEAFLETS: *The Year Book,* 10 cts.; *The Wonderful Challenge of the Generation, The World's Evangelization, Presbyterian Women in Eastern Lands,* 5 cts. each; *Systematic Giving, How the Great Book Was Made,* 3 cts. each; *An Epistle to the Sisters, How Not To Do It, Individual Responsibility, The Bible in the Orient, Blind Hohannes,* 2 cts. each; *Responsive Reading for Praise Service,* 2 cts. each, $1.00 per hundred; *New Program for Women's Societies,* 1 ct.; *Foreign Missions after a Century,* free.

From New York

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

MRS. A. F. SCHAUFFLER will preside at the monthly meeting on Dec. 7th at 10.30 A.M. The principal feature of the programme will be the address of Rev. Dr. Arthur H. Smith, whose long residence in China fully qualifies him to speak with authority on present conditions in that land and the outlook for the future. The books he has written about the Chinese prove that he, if any one, understands their complex character and their part in the world movement.

ALL honor to the little folks—members of the Haystack Band of Madison Ave. Church, New York—who sent $223.41 for children's work. The missionaries for whom the children pray, and to whom they send their gifts must be abundantly blessed.

THE January Program "The World and China," is ready for distribution. These programmes are prepared each month, and they cannot fail to be valuable to leaders of Auxiliary Societies. Price 10 cts. a dozen.

COPIES of "Standard of Excellence for Auxiliary Societies" may be obtained free of charge. The ideal presented includes an increase in membership, in gifts and in magazine subscribers. An earnest striving toward the "Standard" will place many societies farther along the road of Christian service.

A NEW plan for increasing interest is the Foreign Missions Extension Department. Christian women who have little or no money to give, can give the Koreans day's service by reading a few minutes each day the literature prepared on the different countries, and praying whole-heartedly for the conquest of the world for Christ.

IF there should be any society which has made trial of this Extension Dept. plan, a report of the trial will be greatly appreciated by the Secretaries for Home Correspondence. Address Room 818, 156 Fifth Ave., New York.

WE regret that Miss C. T. Davison, who has been so long Secretary for Bands and Junior C. E.s, has felt obliged to resign this position. Miss Mabel W. Waters, who has been assistant secretary, and Mrs. Henry W. Jessup, formerly one of our foreign secretaries, will divide the work each taking one half. Presbyterial secretaries will take notice of the change.

ALSO, we regret to announce the resignations of Miss J. G. Foster, Secretary for Foreign Correspondence, and Miss Fleming, Secretary for S. C. E.

A RECOUNT of the summer offering shows that the amount received through October was $4,004.00. Since November 1st belated offerings aggregate $540.00. We have appropriated $1,000.00 for endowment of the School for Deaf and Dumb at Chefoo, and $3,200.00 for additions to the Medical Compound at Peking. We have received an individual gift of $5,000 for the Chefoo School, outside of the summer offering.

NEW LEAFLETS: *Responsive Reading for Praise Service*—excellent—$1.00 per 100; *Systematic Giving*, 3 cts.; *Lost on the Hills of T'ang, Why Zaraphee Changed Her Mind*—good stories for children—each 2 cts.; Dr. Halsey's *Foreign Missions after a Century*, free.

From St. Louis

Meetings first and third Tuesdays of each month at 10 A. M., Room 708, No. 816 Olive St., St. Louis, Mo. Missionary literature for sale at above number. Visitors always cordially welcome.

REPORTS brought home by delegates to the different synodical meetings are full of encouragement. Each delegate told of an increased interest. With a new and live interest, active work will follow and our women's societies will increase their membership and a larger fund will result.

REPORTS also show that a greater number of young and old are studying along mission lines than ever before. Secretary of Literature, grasp the opportunity that is yours and see that every member of your society subscribes to our women's magazines. Acquaint yourself with all the literature pertaining to our work, and be ready to suggest to members on your programme publications that will aid them in Study Class work.

FROM one Synodical Society comes word of a loss in subscribers to WOMAN'S WORK. This must not be permitted if we are to advance. WOMAN'S WORK brings to view the work in foreign fields and is necessary to the Lord's work.

"She who would do, must know;
She who would know, must read."

NOVEMBER will long be remembered among the Christian women of St. Louis, as Jubilee Month. What a feast of good things we did have! Missionaries from different parts of the world were present and told of the needs in many lands. Baptist, Methodist, Episcopal, Congregational, Presbyterian, Lutheran Church women, we all gathered together, one in spirit, united in one great purpose—the salvation of the world. All the meetings were well attended and the influence of this Conference will ever be felt. Already there is a plan for an Annual Mission Study Conference, which it is hoped may be perfected. Our Presbyterians hope to raise $15,000 for Foreign Missions by March, 1911. Some of this money is already in hand.

WE look to our constituency in the Southwest for the fulfillment of the plan. In Jubilee meeting at Kansas City much enthusiasm was shown in attendance and subscriptions. Forty-seven student volunteers have declared their intention to offer themselves for missionary service in foreign lands, and it is reported that $50,000 are promised for the work. Mrs. Montgomery added much to the success of the meetings by her charming personality and her rare gifts as a lecturer.

IN the last ten years the Board of the Southwest contributed $186,647.36 to Foreign Missions. Let us pray that in the decade that lies before us this sum shall more than double—yea, triple—itself.

A NUMBER of our missionaries have remembered us with letters, which were read and enjoyed by all who heard.

From San Francisco

920 Sacramento St. Meetings first Monday of each month at 10.30 and 1.30 o'clock. The morning meeting closes with a service of prayer from 12 till 12 30 o'clock. Third Monday, Directors' meeting at 10.30. Executive meeting at 1.30 o'clock.

"The True Light Seminary" in Canton is of interest to the Occidental Board. Miss Harriet Lewis of San José is one of the teachers in charge, and Miss E. A. Churchill has had oversight of day-schools and training of Bible women in and about Canton. Miss Churchill is a missionary of the Occidental Board and is now home on furlough.

FROM the report of True Light Seminary, just received, we learn that the Normal Department course includes Scriptural Exegesis, Ethics, Chinese Literature, History, Geography, Mathematics, Science, Pedagogy, Domestic Economy, Physiology, Psychology, Astronomy, Romanization of Chinese, English, Drawing, Music, vocal and instrumental, and Calisthenics. The graduates from the Normal Department take a nine years' course. This report will interest our Occidental Board, as we have schools for the Chinese, whose ambition for higher education can hardly be restrained.

MISS NOYES, principal of the Seminary, is of a missionary family. Her sister, Miss Mattie Noyes, became the wife of Dr. J. G. Kerr, who founded the Refuge for the Insane. Their brother, Dr. Henry V. Noyes, has, since 1866, been an earnest missionary in Canton.

OUR schools in San Francisco and Oakland have a class of pupils who are ambitious to enter the public schools, and only remain with us for the first English instruction. Some of the boys have entered the third and fourth grades of public schools. One encouraging thought is expressed by Miss Crowder and Miss Hatch—that "while in our schools, they do hear the Gospel." They gladly attend Sabbath-school and enjoy repeating a Scripture text before the whole school. Miss Hatch, of the Condit school in Oakland, says: "We have learned the Ten Commandments, the first, 121st and 23d Psalms, and a great many verses in the Bible. As the children commit these to memory, they know exactly where they are, and can tell me when I quote the verse which it is and where to find it. Then some one can call on some one else, giving the name of the book and number of the verse, and the child will rise and recite the verse.

DR. AND MRS. MOFFETT were with us at November meeting. They are full of faith as to the future of Korea. Their method of spreading the Gospel is to require new converts to teach their neighbors the new faith.

WE have listened to the reading of letters, recently, from Miss Blount of Bangkok, Siam, Miss Bankes of Canton, Mrs. Paul Erdman of Korea, and Dr. Caroline Merwin of China.

MRS. GEO. FITCH of Shanghai has been praying for a kindergarten teacher. Ah Cheng from the Occidental Board is the answer.

TWO nurses are being trained in the Los Angeles Bible school, for foreign lands.

VALLEJO C. E.s are asking for a missionary.

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month and popular meeting on third Tuesday at 2:30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 385 Tenth St., Portland.

THREE new Guild Chapters have been organized—"The Alpha of Idaho" at Payette, one at Crawfordsville, and one in Westminster Church, Portland.

PRESIDENTS of C. E. societies and chairmen of missionary departments were invited to one lady's house in Portland. Each guest had a card bearing his name hung about his neck and all soon became acquainted and sat down to discuss the missionary part of C. E. work. It is intended that our Board's next Annual Meeting shall have special C. E. gatherings and one evening will be given over to them. As Portland Endeavorers will be the hosts, the manner of conducting these meetings was the subject of enthusiastic consideration. All C. E. societies will be urged to send delegates.

THE organization of a new presbyterial Society in Pendleton Presbytery is the most notable thing of the past month. It is the result of efforts on the part of our Field Secretary, Miss Hatch. The territory of this Presbytery is large and includes many capable women of our denomination. The Society starts out fully officered—*President,* Mrs. F. F. McRea, Hood River; *Recording Sec.,* Mrs. E. L. Power, Pendleton; *Treasurer,* Mrs. F. K. Nordhoff, Freewater. Mrs. McRea was formerly synodical president of Indiana Home Missions Board and a prominent worker and speaker in that State. She is willing to go out and visit the scattered societies in this new Presbytery.

MRS. MOSSMAN, to the meeting in Pendleton:

"The North Pacific Board sends greetings and welcomes its youngest presbyterial Society into its fold. Read Philippians 1: 3 6.

"May your organization be constituted on bended knees. May your officers consecrate their best talents and time to this great world movement. May they never be satisfied until every one of their rightful constituency is a member of your organization, from the infant in arms up to the oldest saint within your boundaries.

"May you to-day organize an aggressive campaign of education that shall sweep the entire length and breadth of your Presbytery. May you measure your gifts according to what you keep, and *not* what you give. May you dare to ask great things of God because you are willing to help God answer your prayers.

"May God honor the step you have taken by calling one of your own to the field. May it be your privilege to send that substitute with your gifts. May you each pledge yourselves to-day to be an Intercessory Missionary.

"Finally sisters, 'Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.'"

ALL who were at the last Annual Meeting will remember Mrs. Anna C. Landis, a life member of the Board who was seated on the platform during one session. She attained the great age of ninety-five years on Nov. 25th. The Board sent her a telegram of congratulation. She was very ill with pneumonia at the time but seems to be recovering. One says: "Her life is a blessing and benediction. *Everybody* in Seattle knows and loves her."

RECEIPTS FOR NOVEMBER, 1910

By totals from Presbyterial Societies.

Woman's Foreign Missionary Society of the Presbyterian Church

ATHENS,	$3.00	DAYTON,	$466.00	ST. CLAIRSVILLE,	$394.95	Tennessee Synod. Soc.,	$10.00
BALTIMORE,	475.75	FAIRFIELD,	10.00	WASHINGTON CITY,	1,316.60	Miscellaneous,	173.06
BEAVER,	25.00	FRENCH BROAD,	12.92	WHEELING, 1st Ch.,	150.00		
CHATTANOOGA,	87.60	GRAFTON,	62.00				
CHESTER,	758.28	NASHVILLE,	42.65				
CHILLICOTHE,	162.45	NEW HOPE,	32.80				
COLUMBIA,	16.38	PHILA. NORTH,	75.00				
COLUMBUS,	233.50	PITTSBURGH,	3.00				

Total for November, 1910, $4,510.94
Total since March 15, 1910, 53,895.02
Special Gifts to Missionaries, 70.00

(MISS) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Woman's Presbyterian Board of Missions of the Northwest

ABERDEEN,	$126.00	FT. WAYNE,	$267.45	MONROE,	$93.00	RUSHVILLE,	$282.50
ALTON,	276.25	FREEPORT,	218.80	MOUSE RIVER,	6.00	ST. PAUL,	178.27
BLACK HILLS,	25.00	GRAND RAPIDS,	70.50	MUNCIE,	138.25	SIOUX FALLS,	49.00
BLOOMINGTON,	560.90	HELENA,	24.00	NEBRASKA,	319.70	SPRINGFIELD,	167.00
BOULDER,	308.00	INDIANA,	320.72	NIOBRARA,	68.00	WATERLOO,	222.72
BOX BUTTE,	16.00	INDIANAPOLIS,	460.06	OMAHA,	388.45	WHITEWATER,	250.29
CAIRO,	36.00	IOWA,	110.85	PEMBINA,	133.20	WINONA,	136.50
CEDAR RAPIDS,	368.30	IOWA CITY,	38.25	PUEBLO,	168.40	Miscellaneous,	20.00
CENTRAL DAKOTA,	23.00	KALAMAZOO,	122.50				
CHICAGO,	1,807.68	KEARNEY,	157.00				
CHIPPEWA,	73.00	LANSING,	171.50				
DENVER,	608.55	LOGANSPORT,	3.80				
DULUTH,	163.00	MATTOON,	113.00				
FARGO,	26.98	MINNEAPOLIS,	624.15				

Total for November, $9,742.52
Total from March 1, 1910, 59,006.15

MRS. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 328 Wabash Ave., Chicago.

Women's Board of Foreign Missions of the Presbyterian Church

ALBANY,	$25.00	LOGAN,	$4.00	TROY,	$191.00	Miscellaneous,	$50.50
BINGHAMTON,	43.80	MORRIS AND ORANGE,	427.35	WESTCHESTER,	230.50	Syn. Soc., Kentucky,	114.00
BROOKLYN,	550.75	NEW YORK,	7,658.88				
BUFFALO,	231.00	NORTH RIVER,	55.60				
CAYUGA,	138.82	PRINCETON,	1.85				
CHAMPLAIN,	38.00	ROCHESTER,	402.00				
HUDSON,	87.00	SYRACUSE,	102.00				

Total for November, $10,352.05
Total since April 1st, 46,821.86

(MISS) HENRIETTA W. HUBBARD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Woman's Presbyterian Board of Foreign Missions of the Southwest

BROWNWOOD,	$17.50	SANTA FÉ,	$15.00	Total for month,	$866.67
GEORGE,	10.00	SOLOMON,	203.00	Total to date,	12,411.64
HOUSTON,	15.00	WICHITA,	460.21		
LITTLE ROCK,	15.00	Miscellaneous,	115.96		
RIO GRANDE,	15.00				

MRS. WM. BURG, *Treas.*,
708 Odd Fellows Bldg., St. Louis, Mo.

DATE DUE

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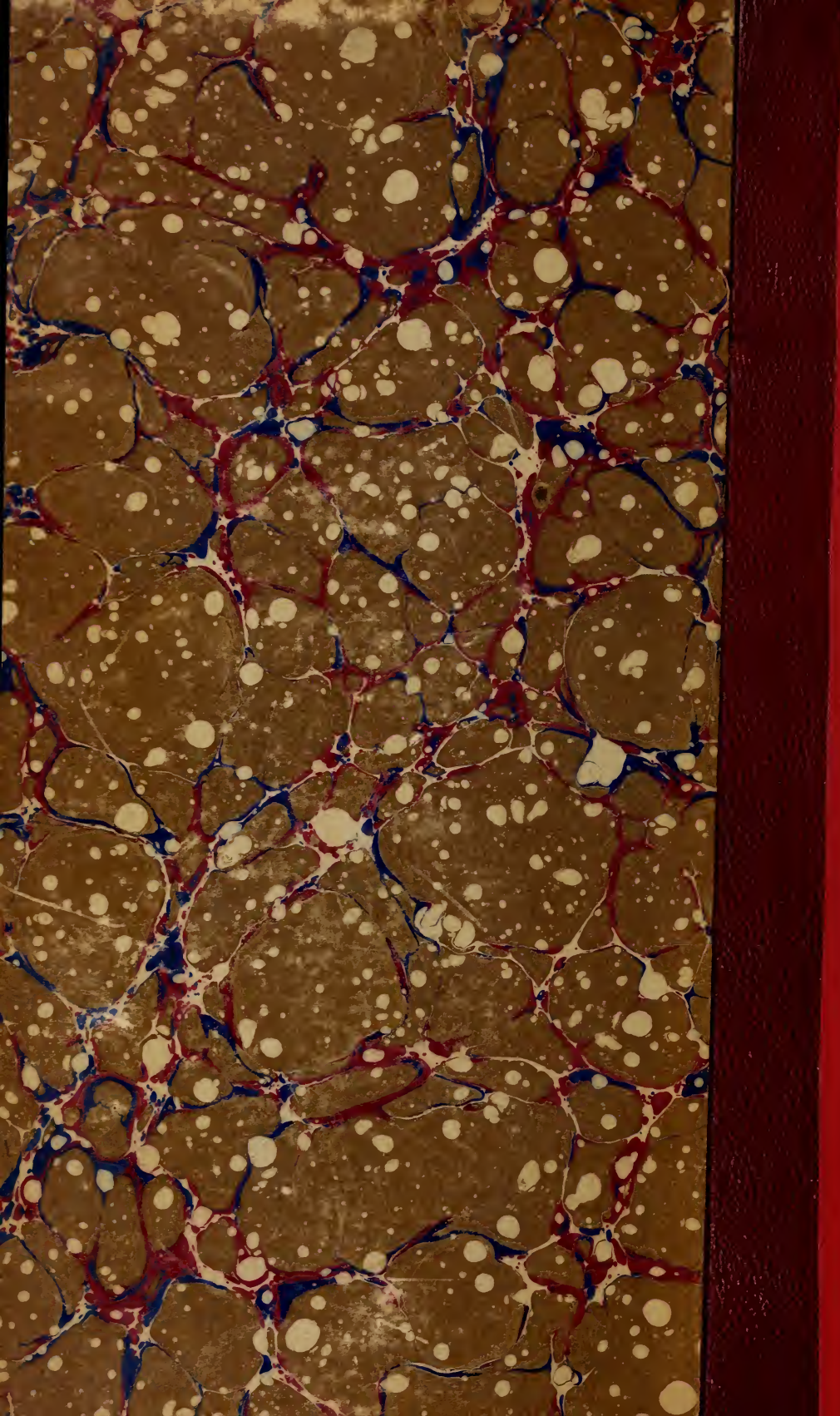
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